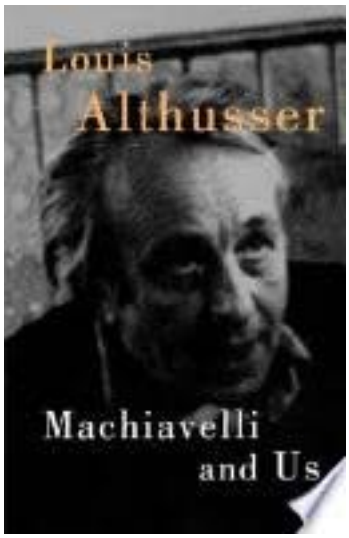
Louis Althusser – Historical Sense of Marxism – A Response to Logic of Sense and its Marxist Critique – For and Against Marx



By Louis Althusser (In Bold means to treat this as a Tractatus Wittgenstein, my humour is not happy in these images, I am radically about a negation of standard processes)

Introduction

I meant in 1951, I am writing a table of comparison between Marx and Hegel –

Marx - materialism

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Hegel – idealism

I call this two readings of all my works in the future, when I say Marx, I can mean Hegel's Spiritual labour and combine it to intellectual class popular front tactic.

Writing a encounter with the future of eternal life, I am sure philosophy will answer this problem in my lifetime – what is a materialist politician who then is to arrive, in aleatory crossings with these works.

I produce that materialist philosopher.

I. History

In fact a process without subject, a march of structures, modes of production, more complex structures, and consciousnesses which then are practical structures, which are institutional changes, all of this replaced by a transitional mode of production and the fusing aleatorily of subjective and objective forces of circumstance towards the encounter – a take which then is pure sur-prise.

In 1989, I write that in fact this is Epicurean about the whole process, as supervening by a clinamen the meaning of a mode of production is its Epicurean interstices of course, of course.

In 1978, I write that in fact this produces great works of history – just detail the process.

In 1957, I write that in fact historical quality is something I call Marxist. It is just the jargon that I call formalization.

II. Interstices and Developments from that Standpoint of Merchant Capital or on Braudel as a choice

In fact I mean that in 1989, I wrote my last draft on the whole process, to be read as developing a Hegelian spirit, or attitude towards my own work – that in fact this jargon of Marxism I mean is a structuralist process, now Sartre looks at just one detail, so come on, in fact I need just that.

A detail on agrarian labour in Greece at the moment I say in 1989, I want this to be the detail on agrarian crisis and peasant protest which is in a organic state “the news is that peasants are sitting in, as with the trade union working class, also a sitting in and tooling down the dynamics as general strike in Greece”.

Edit this to a story of Imperialism.

From the interstices in 1968, I write that trade union developments lead to a large working class strike which then is like history of student protests as well in Paris, and I edit this to an earlier take on cinema “Jean Luc Godard is a montage in fact, of intellectual thesis and anti-thesis without the looked for synthesis, a disappointment to Marxism”.

III. Jargon, technical notes on Badiou and his Pythagorean habit to be a mathematical model of praxis in the future.

Just then shift the jargon to mathematical formalization like Lacan on independent rings and borromean knots – which I think is topo-logical – now shift this to ZFC formalism that is all – formal processes of the subject.

I re-organise my notes to this Pythagorean habit – developments of modes of production and structural complexities and details on peasant protests in Europe in the 1970s and 80s on crisis production and Keynesian state power politics against their minimum wage then is mathematical formalization in itself- which I shift to in fact the process of a subjective forcing which lacks an objective crisis which can take hold in matheme from Lacan in fact “knots of the process, which is inter-sected and complex lines which then means one problem is wage and life happiness, even the middle-class wage happiness, and women’s hysterical crisis of body and sex.”

I call this better than Alain.